Lutheran Herald

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Lo! He Comes!

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The First of Four Advent Meditations

When the Time Had Fully Come

The Editor

When Christian congregations gather in their respective churches this coming Sunday, it will be New Year's Day. Not New Year's Day according to the secular calendar by which we live, but New Year's Day in the life of the Church. That means that, once again, the Christian Church begins the proclamation of what Scripture calls "the whole counsel of God." The Church has attempted each year to cover in its teaching and preaching ministry everything that God has revealed concerning His plan for the salvation of mankind. New Year's Day comes approximately four weeks before Christmas.

It is quite possible that the Christian Church does not make enough use of the Advent season. After all, it is a time of the Christian year which can be fully as rich, spiritually, as the season of Lent. Over the years, the special observance of Lent in congregations has become all but universal. It is a rare congregation which does not have mid-week Lenten services. Many a pastor will tell you that no season of the Christian year means so much spiritually to him and to the members of his congregation as does the season of Lent. There are actually a few of our congregations which find that attendance at these services is so large that it is necessary to have two identical services each evening or repeat the service on two successive evenings.

One of the purposes of this meditation and of th others to come is to attempt to demonstrate some the spiritual riches that lie in the season of Adve Without a doubt, if we fully understood the message this wonderful period of time just before Christm we would make as much use of it for the up-buildi of our spiritual life as we do Lent.

Let us therefore imagine ourselves seated in chur It is Advent Sunday, or, as some prefer to call it, t First Sunday in Advent. It is the first of four Sunda the last of which is the Sunday immediately precedi Christmas. As we sit in the church and share in t worship, certain things become evident. From the epist the lesson, the gospel which the pastor reads from t altar, and from the sermon text, we become aware th the red thread running through has to do with t coming of Jesus Christ into the world. Let us quo without pausing to identify them, a few of the ver that we may hear as a text in the altar or in the pulp

"Now is salvation nearer to us than when we fi believed." "Behold, thy King cometh unto thee, mee

riding upon a colt, the foal of an ass." "Behold, nd at the door and knock: if any man hear my and open the door, I will come in to him, and sup with him, and he with me." "This is the ıant that I will make with the house of Israel after days, saith the Lord; I will put my law in their rd hearts, and in their heart will I write it; and l be their God, and they shall be my people." "The of the Lord is upon me, because he anointed me reach good tidings to the poor; he hath sent me roclaim release to the captives, and recovering of to the blind, to set at liberty them that are bruised, roclaim the acceptable year of the Lord."

hichever of these passages the pastor may read from ltar, and no matter which is used in the text of his on, it will readily be seen that the only subject the pastor can possibly find as the keynote of the is, "He is coming."

ıe of the hymns sung at the Advent Sunday service almost certainly be that most beloved of all the ent hymns used in the Lutheran Church:

O how shall I receive Thee,
How meet Thee on Thy way;
Blest hope of every nation,
My soul's delight and stay?
O Jesus, Jesus, give me,
By Thine illuming light,
To know whate'er is pleasing
And welcome in Thy sight.

e, too, is that red thread of Advent—Christ has into the world.

often think of Advent as being threefold: His com- in history; His coming through the Holy Spirit ing in the hearts of men through His Church; His coming again some day for judgment. The e thing may be summarized thus: *He came—He s—He will come.*

th the overtones and the undertones of Advent are y. In it we find the story of God's love. Contained is the presence of Christ with us today. Not far is His command to His followers to be witnesses Him. Concealed in it is the responsibility and the ıntability of men. And, by no means least, there is promise of eternity for those who receive Christ. ıe first message of Advent, accordingly, is the le one that Christ has come into the world in ry. I know of no better way of summarizing that aspect of Advent than the words of Paul in Galatians 4:4: "But when the time had fully come, God sent forth his Son, born of a woman, born under the law, to redeem those who were under the law, so that we might receive adoption as sons."

On the surface that is a simple historical statement. It is a fact of history that on a certain night, in a certain place, a little child was born who was "Immanuel—God with us." In that simple historical statement is comprehended God's dealing with men from the Fall to the Incarnation; from the sin of Adam and Eve to the miracle of the manger in Bethlehem. It is as a *historical* fact that we first approach the whole idea of Advent. We do, to be sure, go a bit further than that and also ask the question, what does this mean? But since it is the historical fact which concerns us here, we shall simply limit ourselves to giving a threefold answer to that question.

The birth of Christ means, in the first place, that God never forgets. The first proclamation of the Gospel of Jesus Christ was when God told a sinning Adam and Eve that the seed of the woman should crush the serpent's head. There God outlined for man a plan of salvation, one that He would never forget.

It means, in the second place, that there is no limit to the mercy of God Almighty in heaven. I believe that we should begin there when we are looking for a brief summary of the meaning of the coming of Christ. Certainly, there is much else involved in addition to mercy. However, the one thing that we need to understand now is the almighty, undeserved, unlimited mercy of our God in heaven, Him whom Jesus taught us to call Father.

It means, in the third place, that here was a historical event which was planned in every detail. In the Old Testament, from the very first mention of the Fall of man right on through the historical books, the poetical books, and the prophetic books, there is the same story, of how God planned to send a Savior, His own Son, into the world to save His sinning children. To that end He chose His people; to that end He watched over them; to that end He preserved them; to that end all history pointed.

Only when everything was prepared was God ready to send the Savior into the world. Advent should teach us that it was not a matter of coincidence that Jesus was born when He was. He was born, as Paul puts it, only "when the time had fully come." Put as simply as possible, that is the meaning of Advent.

HERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Editor**

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One more question we should perhaps ask before we leave this great statement of Advent, this statement of the historical fact. We should, at least briefly, face up to the question, what are the implications of all this? That question will be dealt with in more detail in later meditations in this series. Just now let it be stated simply that we here confront something too stupendous for the ordinary human mind to grasp or understand. I would like to use an example to illustrate what I mean, possibly an example so horrible that it should not even be mentioned in connection with the most sublime fact in human history, namely, the dropping of the first atom bomb.

I do not think I shall ever forget the day the news came that the atom bomb had been dropped on Hiroshima. It happened that I ate lunch at my desk that day and that I did not go outside the building during the noon hour. About 12:30 or so, the foreman of our composing room came into my office and laid in front of me the noon edition of the daily paper. There it was: a stark, black headline that told of the falling of an entirely new type of bomb on the Japanese city of Hiroshima. The details were not many. I do not recall what the story actually contained. All I know is that at least some of the implications of it all were made plain. Here was an offensive weapon of greater power than anything the world had ever And that was about all

One could only sit back in one's chair and thi little—not understandingly, but wonderingly. What this mean? And the most immediate answer was it might possibly mean that the war we hated dreaded would soon be over. Beyond that, thinking not go. As time went on, of course, the meaning the implications of this thing became more clear. At moment, however, it was a stupendous fact, incon hensible to the ordinary, uninformed human bei

An unfortunate example, as I have already However, perhaps it illustrates the point I wan make. When one confronts the single fact that Christ came into the world, then one confronts s thing still more stupendous. It takes time and grace the blessing of God for us to go beyond that.

So then, Advent begins. As we arise from our and leave the church where we have had our Advent service for the year, let it be with the deter tion that, by the grace of God, we are going to make very most of it. Let that little triad of words find a in your heart, and let that place be warmed by the sage of Advent: *He came—He comes—He will c*

Advent

Gertrude Hanson

O anxious one, be still, be still.
Let heaven-sent angel carols fill
Your restless heart, your troubled min
And let the Baby Jesus find
A place prepared for Him,
For Him.

O fretful one, be still, be still.
Hear angel choristers outspill
The glorious message of His birth,
The matchless Gift of God to earth.
Let place be spared for Him,
For Him.

O burdened one, be still, be still.
Repeat the Advent message till
All fears and doubts dissolve. Then co
To offer your encomium:
Your love declared for Him,
For Him.

Luoma Photos

Books are keys to wisdom's treasure;
Books are gates to lands of pleasure;
Books are paths that upward lead;
Books are friends. Come, let us read.

Upon the Giving of Books

Grace Noll Crowell

he shining, holy season known as Christmas comes
n, our hearts turn in memory to friends and loved
. Of the singular joys of this happy season, none is
ter than the choosing of gifts that will give delight
lasting pleasure.

o the thoughtful one, these gifts should be books—
books, important books, books to be cherished
lifetime, and to be read over and over. Beautiful
s that will be a valued addition to any home book
or library.

e should select them carefully—oh, very carefully!
must know intimately and well to whom these
s will go. We must be acquainted with their taste in
ng. Biography might be most pleasing to one,
n to another, clean adventure best for the teen
youth. What need an inspirational work might
er to some one walking through the dark!

And so we go browsing with other happy seekers through the bookstores of our towns and cities. We take time to make our selections. No clerk cares how long we tarry, for well he knows no book lover will go out empty handed at this particular season.

We scan the new books. We are well aware of the temptation to purchase the most beautifully jacketed and bound volumes. We look for the author's name on the cover. We pause before the classics—those tested and tried-by-time volumes that have so delighted us in the past. We turn their pages, find here and there old familiar words of beauty and wisdom that have intrigued us, and that have lived glowingly within our hearts for years. This friend or that one might find and enjoy this certain book, and so we purchase the book we long have loved, for a friend who loves the same things we do.

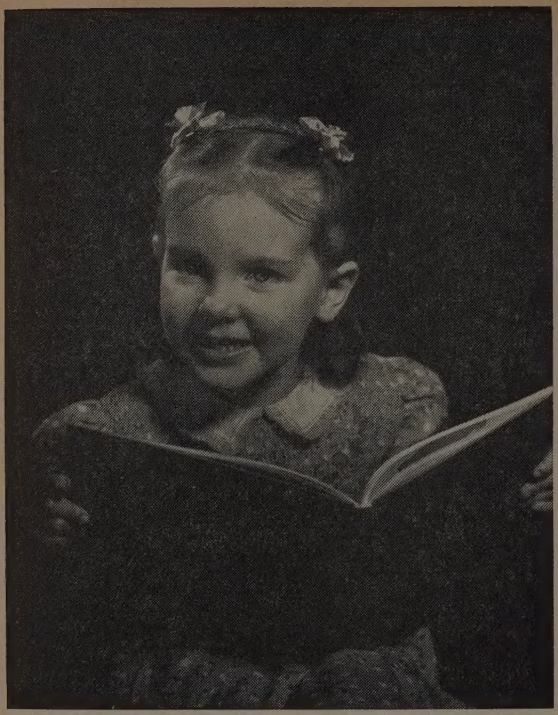


Photo by Stringfield

There is no light
so resplendent
as the light in the eyes
of a child
who is captivated
by a book
received at Christmas time.

In our searching we come upon a first edition
volume long out of print. Our book-collecting fr
will treasure it! We find a modern cook book f
new homemaker, a volume of history for one who l
brave deeds of men of old.

I Have a Memory . . .

Now there are children to be considered. Children
intelligent beings. We cannot select too carefully f
child. No one can make a child love a book that
not appeal to him. The old tales may prove best: s
quaint story tested by time that other children,
ago, have clasped to their hearts, will be safest perh
Who can say what effect, in these impressionable y
a well written, carefully thought out book may
on a child?

I have a memory of such a book. My Sunday sc
teacher had offered a prize to any member of her
who would commit to memory, and recite to her
Sunday through the year, a certain number of
verses—Christmas Eve being the goal of that ende

I won the prize, though in fairness be it said that
mother was largely responsible for my continued
centration. The prize proved to be a beautiful,
edged, fully illustrated copy of Bunyan's "Pilgr
Progress." What exquisite joy that Christmas
brought to me in a day of fewer books! The vol
was hugged to my heart. It was read and re-rea
had a vital influence on my daily living. I trav
with Christian on his glorious journey to the Heav
City. I missed not a step of that marvelous pro
heavenward. And the book still stands on my shelf t
as one of my most valued possessions—its gold le
edges somewhat dimmed, but its contents still as m
ingful as when I received it that far-off Christmas
What a marvelous book it is!

May we indeed be thoughtful where children
concerned. We realize the distractions of their
There is much that clamors to take the place of b
in a child's life. But give the right book, the mos
grossing book, the one that rings true in the heart,
the more ephemeral things will fade away, and
book will be read and cherished for a lifetime.

A Precious Gift

Do we ever consider the Bible as a most precious
at Christmas time? Some friend may need one. Th
one probably is worn from much use. The readi
the Bible may have been sadly neglected by anc
Why not select the complete library of God's Wor
these friends. Here is the most marvelous gift i

orld. No glittering diamond, no costly raiment, rthly possessions can be compared to it. In it ve clearly the outlined way of life which leads soul's eternal salvation. Were all the Bibles of rth destroyed, and no man had access to its truths, orld would truly be a tangled wilderness, a vast ing darkness. But, thank God, we have His Book. use it ourselves. Let us give it to others.

ohn tells us an amazing thing about the Bible, is so filled with truth and knowledge, one feels d not be more complete. Yet he says: "And there any things which Jesus did, the which if they vritten every one, I suppose that the world itself not contain the books that should be written." for those unwritten books, that we might know of the life of our blessed Lord! What precious hey would be to give on His birthday to every seeking heart! What reading they would make ter evenings when families gather to read aloud!

we cannot give these books that have not been , let us give what is available this year: books ill enrich the hearts and minds of their readers. whose contents can safely be made their own, hose influence will go on and on because some- of their wisdom and beauty has entered and e a part of their readers' innermost beings.

There is no frigate like a book
To take us lands away . . .

EMILY DICKINSON

Merrim from Monkmeyer

And so we go browsing with other happy seekers through the bookstores of our towns and cities.

d to the right is a section of ookstore at Augsburg Publish- ouse.

There are two ways to worship.
One is to bend the knee;
this is the worship of inwardness.
The second is to work--
to work where one is.

At a time when we are deploring the fact that millions of people in the world are denied the right to vote, we find that forty per cent or more of the eligible voters in this country do not have interest enough in our government to vote for their choice for President of the United States. Are sincere Christians among this group? But worse than that, why is it that very few people take part in political activity, such as giving time and money to select the best possible candidate for an office.

Evidently politics and politicians have a sinister meaning. We have all heard the politician spoken of in the tone of voice reserved in years past for the horse thief. Our regard for politics is evidenced by the results of a poll where a representative group of parents were asked, "Would you object if your son or daughter decided to enter politics?" Nine out of ten answered that they would *not* like to see their son or daughter enter politics. We know politics cannot be eliminated since it is the "science and art of government" so let us determine the position of government in our Christian concept.

. . . In Law and Order

Very simply, God ordained that man should live in law and order. We read in Romans 13:1, 2: "Everyone must obey the authorities that are over him, for no authority can exist without the permission of God; the existing authorities have been established by Him, so that anyone who resists the authorities sets himself in opposition to what God has ordained, and those who oppose Him will bring down judgment upon themselves."

We know we must have a government to protec weak, to control the oppressor, and to preserve th alienable rights of every individual. Rather than de on the intelligence and judgment of a few, we b that every citizen has the right to participate i affairs of government. When we participate, we a politics. We are busy earning a living and reari family, so we pick men and women to represen thinking, to administer our laws, to hand down ments and to determine the policies under whic shall operate. The success or failure of this demo system is determined by the extent of the intere informed citizens. Just as David, King of Israel, w have brought the wrath of God down upon his if he had said, "I have no interest in governing people," or, "I won't inform myself of the needs o people," so we too are sinning when we, who g ourselves by a representative form of government, no interest in and refuse to inform ourselves abou government.

Our Political Philosophy

As we study the needs of our government, we acquire a certain philosophy which we would li promote. Alone, we cannot create the influence in ernment that we can if we join together with o of like faith and philosophy, so we organize a political party is formed. Those who came befo established two major political parties, so most p just have to determine which political party h philosophy most consistent with theirs. Just as we

The Christian in Politics

Did you exercise your Christian responsibility by voting in the last election?

Would you object if your son or daughter decided to enter politics?

Is your Christian life evidenced by your concern for your fellow man?

Albert H. Quie
State Senator, Minnesota

l together with others of like faith to form the ized Church to promote our doctrinal concepts se we could not be as effective individually, so ve must organize as a political party to promote olitical philosophy.

precinct meeting is our opportunity as citizens to r with others of like philosophy to determine by tion what should be the direction of our govern- We can send representatives of our thinking, as mined by the majority, to a county meeting. There the views of the majority are found and passed state and national meetings, which are conducted e manner.

ll the views of the majority in our political con- ns and meetings be expressing a Christian point ew? Not unless Christian men and women have active on the precinct level and have been chosen presentatives or delegates to each succeeding level litical activity.

ien we accepted Jesus Christ as our Savior, He upon us to give up our sinful ways and live our for Him. We find that we have an urge to bring hrilling message of redemption to everyone else in vorld and will not be satisfied until all men have brought to believe in Jesus. We have all been different talents in doing this, some to be preach- me to be teachers, but most of us to help through rs, financial aid, organized church activities and ing by example how to live a Christian life as gives us power and direction to live this life.

Responsibilities and Privileges

In living a Christian life, we, as human beings, assume certain positions with responsibilities which cannot be neglected. Therefore we need Christ's guidance to be the best father, mother, husband, or wife possible. We must earn our daily bread—but in such a way as to help our fellow man in his needs. As social beings we must join with our neighbor in governing ourselves. We are living in a complex society which has demonstrated a need for more law and order than in the simpler days gone by. Just as we cannot under God accept the thrills and enjoyments of parenthood and married life without also exerting a Christ-guided responsibility to that task or the satisfaction will vanish; and just as we cannot under God work only for the most dollars in our occupation but also see in it a means of helping our fellow man; so too we cannot just enjoy the privileges of life under a democratic form of government, but must exert our responsibility as our share in self government or this too will vanish.

When we pledge allegiance to this Republic, we are not parroting idle words. We are saying we will accept our civic responsibilities. We will bring a Christian influence to political life and political parties. We will see that we are represented in government by the best qualified Christian men. We will assist those representing us by constructive criticism. Above all we will support them with our prayers. To do anything less than this is to neglect our duty to God and to our fellow man.

November 30 Saint Andrew's Day

This is the day that determines the date of the first Sunday in Advent, which is always the nearest Sunday. When it comes before Sunday, it is the day for making the *Advent Kranz* or the Advent Wreath. This is an evergreen wreath with four candles—preferably four white candles. It's good to have the wreath on a board or tray so that it can be moved from the breakfast table to the dining room table or to the front window at twilight.

The First Sunday in Advent

At breakfast or Sunday dinner light the first candle in the Advent wreath and sing:

Oh, how shall I receive Thee,
How meet Thee on Thy way;
Blest hope of every nation,
My soul's delight and stay?
O Jesus, Jesus give me,
By Thine illuming light,
To know whate'er is pleasing
And welcome in Thy sight.

P. Gerhardt

Let this hymn verse begin the daily devotions during the next week. By the end of the week it will be a treasure in each one's memory.

Excerpts from . . .

The Festi

Lord, if I have not found Thee,
Christ, help me to find Thee in this
vent season! If I find Thee, when I
Thee, compel me in love to find a bro
and bring him to Thee! Amen.

The Word for the First Sunday in Advent
Romans 13:1
Matthew 2

The Collect

The prayer of summary which collects the teachi
the Epistle and the Gospel for this Sunday.

Lord God, heavenly Father, we thank Thee, we
and praise Thee forever, that Thou didst send Thy
to rule over us poor sinners, who for our transgres
did justly deserve to remain in the bondage of sin
Satan, and didst give us in Him a meek and righ
King, who by His death became our Savior fro
and eternal death: We beseech Thee so to enlig
govern and direct us by Thy Holy Spirit, that we
ever remain faithful to this righteous King and S
and not, after the manner of the world, be offended
His humble form and despised word, but, firml
lieving in Him, obtain eternal salvation; through
same, Thy beloved Son, Jesus Christ, our Lord,
liveth and reigneth with Thee and the Holy G
one true God, world without end. Amen.

Christmas

A Book of Days*

by Mary Hinderlie and Edna Hong

First Week in Advent

ıe for the Week's Devotions:

Sing, O heavens; and be joyful, O earth;
and break forth into singing, O mountains:
for the Lord hath comforted his people,
and will have mercy upon his afflicted.

Isaiah 49:13

Word for the week—Isaiah, chapters 40-47

HEAVENLY FATHER, we thank Thee for the Advent path of joy to Thy throne! Let us walk it with songs of gladness and hymns of praise! Bless us as we gather—warm and full of laughter—around Thy Son! Heighten our adoration and deepen our happiness. Expand our gratitude until it bursts its bounds and becomes a self-giving to all the afflicted ones Thou hast given us and whom we have not chosen to see. Amen.

Things to Do This Week:

Let the children begin making their original, their highly original, Christmas cards for Grandma, Grandpa, their cousins and friends. Begin your own notes and letters.

A large family, like the Trapp singers, have a good custom in Advent. They draw names within the family and all during Advent do special favors for the secret friend whose name was received. Maybe a sister will iron something for another sister, a brother will do another brother's daily chore and say nothing. Not until Little Little Christmas Eve (December 22) are the true names revealed—if they haven't been guessed before.

Ideas to Spark the Beginning:

A coping saw, small nails, glue, odds and ends of paint and a pair of small boy's hands will make a dandy set of doll furniture out of empty cigar boxes for Little Sister.

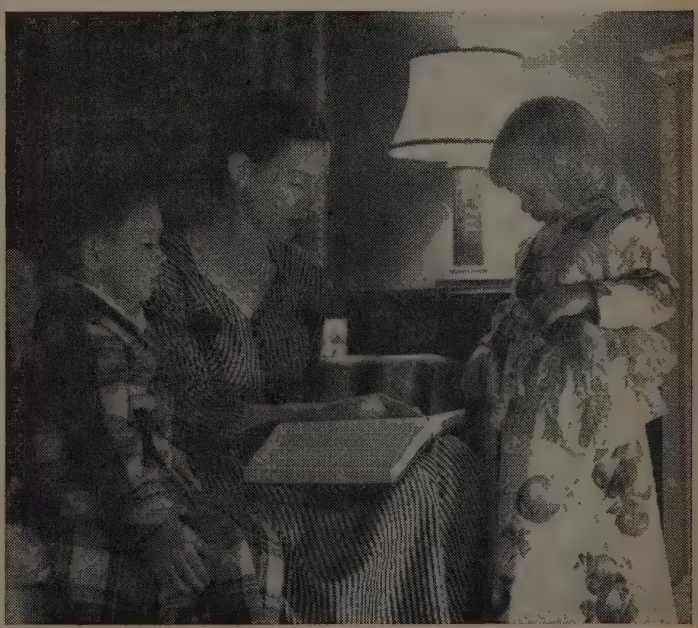
A box of embossed napkins decorated with crayons in Christmas motifs will please Aunt Sue and Grandmother.

Pictures colored by children and framed make excellent gifts for loving relatives (adults).

*Available at Augsburg Publishing House, 75 cents a copy.

ıe Family Story Hour:

ɛ out all the Christmas books and dis- them on the library table. All the past tmases, all the volumes of favorite Christ- stories: **The Long Christmas** by Ruth er; **Christmas Tales for Reading Aloud, Fireside Book of Christmas Stories, A dmother for Christmas, The Sky Bed,** ns' **Christmas Carol,** "Christmas at Ding- ell" from **Pickwick Papers, The Cricket e Hearth.** Keep a regular reading aloud this Christmas season. Why not read ns' **Christmas Carol** this week?



If I Were the Enemy

If I were the Great Enemy of Christ, the Prince of Darkness, and wished to deal His Church a paralyzing blow—

I would not burn its pastors at the stake . . .

I would not lay waste church buildings . . .

I would not attack a single congregation, nor an Old People's Home, nor even a Sunday school or a college.

*

If I wished to level a crippling blow at the Church's most vital fortification . . .

I would center on its Theological Seminary.

■

I would discourage the professors. I would weary them with overloaded schedules so that they would awaken each morning in fatigue. I would overcrowd their classes so that they would despair over knowing their students. I would pile their desks with uncorrected papers, so that they had no time for reading and refreshment. I would underpay them so that they would suffer anxiety over the care of their families. I would undermaintenance, so that buildings and classrooms would be in disorder. I would wear them down, so that they would be distracted from the glorious Gospel which they were called to teach, and would fall victi to a hundred petty and irksome irritations. Moreov I would let them feel the indifference, the forgetfulne and the criticism of the very Church that called them their exacting mission.

Then, I would go on to corrupt the students. I wou have them live in the cold loneliness of mass treatme I would put in their path the temptations to censure a condemnation. I would fill their minds with doubt a distrust. I would make them lazy and careless. I wou unloose upon them the lusts of the flesh and the lu of the eye. I would send them into the parishes as i bred, sullen, cynical shepherds of the flock.

Then I would not need to burn them at the stake.

Nor would I need to overturn pulpits nor demoli churches.

For, given this kind of a Seminary, the Church wou be lost!

■

Every phase of the Church's work is important— missions at home and abroad, its great colleges, and fi homes of charity. But in a singular sense, the Semina will remain the heart of the Church.

Here, for four concentrated years, the pastors, missio aries, chaplains, and teachers of the Church are traine If you are to have a good pastor, he will have to co from a good Seminary.

*

Luther Theological Seminary in St. Paul, Minneso is *your Seminary*. This year, with 484 students, it the second largest Lutheran theological seminary in t United States. It has one professor for every 26 studen Some classes number 140 men.

This year, 1956, has been set aside as *The Semina Year* in our Church. Your congregation has a share providing a minimum of $1.5 million for the purcha of an additional campus, the Breck School, and for thorough-going rehabilitation of its original campus a properties.

If every dollar comes in, we still face pressing nee in adjusting our new Breck facilities to our growi student generation. You must not fail!

■

Your dollar is more than a dollar. It is a pat on t back, a glad handshake, a good word, a symbol trust—which you impart to the teachers and students the Seminary. It is your defiance of the Enemy, yo declaration to all the world that there shall be no lin to the reinforcements which the Church is ready supply at this most strategic fortification of the Kin dom.

Thank you for being our comrade in arms.

ALVIN N. ROGNESS, President
Luther Theological Seminary

/e Have an Accounting to Make

Raymond M. Olson
Director of Stewardship

one million people of The Evangelical Lutheran rch will be giving an account of their stewardship e long. When the 1956 fiscal year closes at the end nuary, we will face an examination before our Lord erning how faithfully and generously we have for the Church, our Seminary, our mission fields, institutions, our Christian brothers at posts where have been under heavy attack by Satan. We will lled to report our wise and good use of our income, ruit of our fields, the return from our labors. God prospered us. He has called us to use a proper part is for His kingdom. He will not be interested in port from us about how much more we thought hould have had, but of how well we handled what gave.

members of the congregations which make up the , we must give an accounting of our response to Budget for 1956 and the Luther Seminary De- ment Fund. Together these two causes call for 0,000.

is is an amount quite within reach for one million le in nearly 2,700 congregations. Each congregation a very good idea of what it should do.

od has provided to all of us the income which makes ssible to do the work represented in the regular get and in the Seminary Fund. He expects us to t as faithful and devoted people. No congregation want to expect another congregation to take some s share, for we cannot transfer our stewardship. We only fulfill our own, not the stewardship of another.

On this page is printed the income report for the Budget of the ELC at the end of the third quarter, and the income for the Seminary Fund at this same point. This shows 60.8% of the total received for the Budget at the end of October. The balance must come in during the next three months! Last year we had received 59.8% of the Budget at this point. In other words the income for the ELC Budget is almost identical with a year ago. That sounds encouraging, but it is also sobering, for it usually happens that in the second year of a biennium the percentage improves.

The income for the Seminary Fund is slow. It is very, very important that the rate of support be stepped up greatly. We have received only 39% of the $1,500,000 needed. There is every reason to believe that the balance will be coming in rapidly now.

We have just been holding Every Congregation Visits across the Church to prepare the way for our 1957-58 Budget. The motives and concerns which have produced good and strong objectives for next year are the same ones which should move us this year. It is the same Christ whom we seek to serve. We are stewards of the same God.

Men and women of the congregations of the ELC . . . put your very best into these next weeks, in your giving and in your encouragement to others to join you in giving. We have an accounting to make. We want it to bear witness to our love for our Lord and the world for which He cares!

THIRD QUARTER REPORT
October 31, 1956

	ANNUAL BUDGET				LUTHER SEMINARY DEVELOPMENT FUND
ct	Apportionment	Raised	% Raised	% Raised 1955	Amount of Goal still to be raised
ern	$1,050,000.00	644,348.91	61.4	61.4	125,431.86
hern Minnesota	450,000.00	262,886.78	58.4	54.5	68,039.88
hern Minnesota	950,000.00	567,620.91	59.7	57.4	127,696.69
h Central	450,000.00	260,464.44	57.9	58.7	67,633.73
h Dakota	406,000.00	233,073.02	57.4	62.2	47,297.75
h Dakota	485,000.00	261,223.90	53.9	51.7	70,264.53
y Mountain	165,000.00	109,070.66	66.1	62.9	24,092.13
fic	170,000.00	126,462.51	74.4	75.0	31,447.50
fornia	100,000.00	97,097.55	97.1	85.2	19,401.14
ada	74,000.00	49,773.40	67.3	65.7	645.18 Cr.
District	.....	241.45	....	....	1,765.48 Cr.
eran Students	.....	40.00	....	....	.....
	4,300,000.00	2,612,303.53	60.8	59.8	577,694.55

Dr. Stumpf visits a home industry workshop.

Hong Kong

K. L. Stur

Hong Kong is a British crown colony divided i three sections: Kowloon with its three and one-h square miles; New Territories with 350 square mi and Hong Kong City itself, with 35 square miles. Th 391 square miles hold three million people. Because the rocky terrain and lack of employment possibilities outlying districts, 75 per cent of the population crowded onto a narrow strip of land on the co Kowloon, where the Lutheran World Service office located, holds one million persons in its three and c half square miles. Some acres hold 2,000 and 3,000 p sons. Hong Kong is the most crowded area in the wo

Squatter Villages and Bedspace

Lack of housing is the greatest of many major p lems in Hong Kong. When the refugees first ca they used any available space and material to b huts . . . no planning or controls. No water, light, sanitary facilities, or fire lanes were built into t "squatter villages." They use stoves made of ea which must be fanned to burn for cooking. Sparks ea fly off, setting fires among the tinder-dry cardboard plywood shacks. Since 1954, more than 90,000 pers

The amazing thing is how clean they try to be, how orderly, and above all, how cheerful.

The first of two articles on Hong Kong

quatter villages, bedspace, roof-top wellings, or no shelter at all— long Kong's 3,000,000 inhabitants are owded into an area one-third the ze of Rhode Island

ive lost their homes from fires—19 fires in a three-onth period last year.

In government-built tenement flats designed for eight ten families, one finds 50 to 80 families living. The ndlord rents out bedspace, not rooms, since only 10 r cent of the population is able to afford flats. The nted bedspaces are really just one board or a narrow d where one sleeps with two or three others, often mplete strangers. Children sleep on the floor or under e beds.

In rooms the size of a normal Western living room, to 60 persons may be living in bedspaces, three gh. Three or four such crowded roomfuls of people are one kitchen, where each family sets up a tiny ve. When all of these stoves are burning on a 95 gree day, the heat is suffocating. Toilet facilities for these persons are also located in the kitchen and e used constantly as meals are prepared. They are rge wooden boxes which are daily carted out to a arby dump and emptied.

Strangely enough, there is little or no moral decay ong the Chinese people as a result of such living nditions. An amazing thing is how clean they try to in spite of great difficulties, how orderly they are, and above all, how cheerful. They will always invite you in for a cup of hot water when you visit them.

Even more destitute than the refugees living in tenements are the 200,000 "roof-top dwellers" in Hong Kong. One time I visited a roof-top in a business district of the city. In the building below, comparatively wealthy Chinese workers were completely unaware of the fact that on their roof 60 human beings lived in primitive shacks. There is no water. I found eight people living in one hut. An old woman lay on the board bed, partially paralyzed and dying of cancer. She was making rice cakes for her husband to sell, illegally, on the streets.

Another 100,000 people just sleep in the streets at night, without any kind of shelter at all. The government tries to find places for them, but cannot possibly cope with 100,000.

There are 60,000 children roaming the streets of Hong Kong without any parental guidance. All of my figures are taken from official Hong Kong government estimates, compiled by experienced social workers. I do not exaggerate. I sometimes doubt if exaggeration could make the picture any worse than it really is.

The Water Problem

Water, or rather the lack of it, is the second largest problem in Hong Kong. Rain is the only source of water for the whole colony. In dry seasons, water is rationed—one is allowed to have it only three days a week for cooking and washing and other purposes. Even if the refugees try to keep clean, it is almost impossible without water. Many of their diseases come from plain dirt—they cannot wash their food enough, they cannot wash clothing or hands or faces.

Sometimes, in crowded areas, hundreds of persons are dependent on one faucet for their water. Often I

60,000 children roam the streets of Hong Kong without any parental guidance.

have seen old women and little children standing in line for six or seven hours in the hot sun to fill a bucket which must last their families for 24 hours.

The Medical Problem

The medical problem is nearly as bad as the others I have mentioned. There are only two government hospitals in Hong Kong and a few private clinics, some for charity patients. A population of three million, according to European standards, should have at least 18,000 beds. Hong Kong has 2,000.

The worst disease is tuberculosis, which has reached epidemic proportions. The government estimates that 95 per cent of the population above the age of 14 has contracted TB and has it in varying degrees. Hong Kong has 900 beds for chronic TB patients, and by official count, there are 6,000 dangerous cases now in the streets. There are families where both the father and mother are spitting blood, yet they must daily sleep and live in a tiny room with their children. The government is unable to cope with the situation. Every day bodies are collected along the streets and on the hillsides. No one knows who they are or where they came from, but most have died from TB. It is estimated that 110 bodies are collected each day.

Educational Problem

Thirty per cent of the children in Hong Kong, about 180,000 of them, are going to school. When I say school, you may imagine the beautiful buildings you have in America, but most of the Hong Kong schools are dirty little huts in dirty slum areas where the pupils have to stand all day and have no books or paper or materials with which to work.

Through our Lutheran World Service office, we are trying to meet some of these needs in Hong Kong. We distribute food and clothing packages to about 49,000 families twice each month. We have aided 329 families to start small businesses and support themselves. We have given emergency cash assistance to many other families to buy necessary blankets or medicines. We have treated several thousand patients in our medical program. But all our efforts are as nothing compared with what should be done.

Hong Kong is a bridge between the East and West, and if we lose the three million people in this Colony to Communism, we will have lost 400 million persons in China along with them. Hong Kong represents the West to the Chinese people and they look at it to see what life is like under a Western ideology. The Chinese can travel freely between the city and China, and they report on conditions in both places. If Hong Kong falls, and the Communists surely want it to, hope in China will be lost.

The Eternal Kingdom

Harold B. Kildahl

THE FIRST SUNDAY IN ADVENT

December 2, 1956

Text: John 18:33-37

My Kingdom is not of this world," our Lord declare "it is an eternal Kingdom." It is a Kingdom that is limited by time, nor circumscribed by space, nor formed to the world. It is a Kingdom that shall end when all other realms and thrones have passed oblivion. And yet, though the Kingdom of the Lor an eternal Kingdom unbound by limitations that peculiar to the world, we are citizens within it— people, His subjects, His domain.

It is, therefore, our primary responsibility as citiz in His Kingdom, to live our lives in loyalty to H As any people privileged by citizenship owe loyalty the head of the state, so, too, we who are "bought w a price" and who have been made "heirs of eter life" owe allegiance and loyalty to Christ. But loy involves more than mere assent and acquiescence the authority of Christ. It requires obedience, disciplin obedience to His authority, which is His Word. Ch tianity is not simply an area of life. It is not simpl matter of being a part of a group. It is a high privile limited to individuals, to people just like you and who claim the saving grace of Christ and live th lives within the realm of His grace from day to This is actually obedience to His Word. When Ch stood before Pilate, and when He was judged by people and by Pilate himself, He knew certainly there would be many "who would believe on Hi He knew that there would be a Christian Church, that its members would love and serve Him in ev passing day. Surely you, one of those who believe Him, would be obedient to Him. Did He not s "Everyone that is of the truth heareth my voice"?

Loyalty, obedience, service—these three constitute lives of men who are citizens in the Kingdom. Thro the years, loving service patterned after the life of Ch Himself and according to His commands has charac ized the forward thrusts of the Church. It is true today, as men and women of every stature and stat join in worship, prayer, praise, and service; as t witness and sacrifice for the cause of the Gospel and salvation of others. For they know that they are citiz in an eternal Kingdom of grace, of love, of life.

I know a Kingdom without end—it is the Kingd Christ has founded in which you and I by grace throu faith are citizens—now and eternally. Amen.

Meditations for the Family Altar

J. R. Hestenes

TOWARD THE SECOND SUNDAY IN ADVENT

he Epistle: Hebrews 10:35-39 **The Gospel: Luke 12:35-40**

Monday, December 3
INFORMATION, PLEASE
Read Romans 15:4-9

For whatever was written in former ys was written for our instruction, that steadfastness and by the encouragent of the scriptures we might have pe.

If you want to know the answers, here else can you go? If you are wonring whether God cares for *you*, why on the thin, unsatisfying promise of guess? If you are concerned about torrow, how can you be satisfied with foolish predictions of the world? Or y settle for the final statements that clude words like *destiny* and *fate*? You , we are not left to guess or to stake rything on the say-so of man. God s given us His Word.

And here is the source of our informan. It is reliable and true. There is no er source than this. It tells us of God's ve for each of us. It declares that there eternal life in His Name. It tells us t we are not children of chance; we be children of God. It fills us with couragement and hope. Let it speak, ily.

✚

Tuesday, December 4
WHAT IS YOUR GOAL?
Read Luke 21:29-36

"But watch at all times, praying that you may have strength to escape all these things that will take place, and to stand before the Son of man."

If you have been led to choose the high goal of someday standing before the Son of man, you can appreciate the instruction Jesus is giving here. You know that it cannot be reached in a rocking chair. And you know it won't "just happen." Getting there is an all-out campaign.

Why? Who intends to stop you? Satan does. It is his plain intention to keep you from salvation. By every hook and crook there is, he will throw blocks in the way. And he will make no easy game of it.

This campaign cannot be made alone. Watch at all times, Jesus says, but also pray. Pray for help, for strength, and a full measure of faith.

The encouraging truth is that when we have determined that we want nothing less than to stand before the Son of man, the Holy Spirit enters into the work.

✚

Wednesday, December 5
CHRIST'S ROLL CALL
Read Hebrews 10:35-39

But we are not of those who shrink back and are destroyed, but of those who have faith and keep their souls.

According to this there are two lists of people who have had Christian experience. They are those who have left the ranks and those who still remain with it.

What happened to those who left? They are those who "shrink back." The brightness of the experience lost its shine. It became difficult. Patience ran out and the temptation to let it go became too great. What happened to them? They were destroyed.

But there is another list. It is made up of those who "have faith and keep their souls." And because they are still in the ranks does not mean that they have not had to fight temptation. Perhaps they have had an even harder battle to wage. They are on Christ's roll call. They remain with Him still.

Is that where you are listed? Praise God if it is true. Keep your faith alive and your soul will live forever.

✚

Thursday, December 6
FOLLOW CHRIST
Read Matthew 24:1-14

"Take heed that no one leads you ray."

Jesus was talking to the disciples about last times, and the various signs that uld come before His return. In the dst of all of it many voices would be sed, beckoning people to follow. ake heed," Jesus said. Be sure you ow whom you are listening to. Be re they know what they are talking out.

Any person who relies upon the voice Jesus is wise. For His words are true. d any person who follows His leading walk sure-footed all the way.

There is real leading in the reading the Bible each day. How often it hapns that the Word speaks to us on matrs that are bothering us at the moment. is as though the Holy Spirit has set t in this way to remind us that all our eds are known. And as for the leading o the unknown years ahead, and bend, how full of assurance we are when rely upon the Scriptures. We cannot plainly, but God can. Confidently, will follow. His leading is sure.

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Friday, December 7
GOOD FEAR
Read Isaiah 11:1-5

And his delight shall be in the fear of the Lord.

There are many great thoughts to be taken from the beautiful writings of the prophet Isaiah. Here, in speaking of the Messiah, he refers to His delight in the fear of the Lord. Surely, that was a characteristic of Jesus while He was on earth. He said that He came to do the will of Him that sent Him. Always, He sought to live in the Father.

Likewise, Jesus sought to have others live in the fear of the Lord. He taught men to be mindful of God. The God of judgment and the God of mercy and love. And wherever He noted it He rejoiced.

The true fear of the Lord is a good fear. As we learned in our confirmation instruction, it is not the slavish fear, but the childlike fear that God seeks in us. This is a good fear because it serves to hold us to the way of righteousness. It is a fear that belongs to the family of faith. It is a fear that keeps saying, "Don't be a disappointment to God."

Saturday, December 8
BE MINDFUL
Read Luke 17:20-30

"As it was in the days of Noah, so will it be in the days of the Son of man."

What happened then? There had been a warning that destruction was coming, but the careless people let it go by unheard. They ate, they drank, they married. They carried on as though nothing was going to happen. They lived to the full satisfaction of the flesh. Then came the flood. Only Noah and his family were saved. Noah heard and he made ready.

How easily it happens even in our day. The Word has been given to us. Warning has been given. This can go by unheeded. We can go on as though we were to stay here forever, or we can say that we intend to live life to the full without meaning the spiritual fulness. Then the end comes.

Be mindful! In the midst of all the business, the fret and the struggle of earning daily bread, raising a family, facing problems, be mindful of the one central truth: we must, all of us, one day stand before our Maker and Judge.

Gerhard E. Lenski

Washington Comment

SOCIAL SECURITY—A TRAP?

One of our good doctor friends has been kind enough to supply us with copies of *The Journal of the American Medical Association,* a fine trade journal for members of the medical fraternity. We note in two recent issues lengthy articles on Social Security. One can guess the content of these articles by their title: "Social Security, the Trap Awaiting the Young M.D." A sub-title clarifies the foregoing with the admonition: "Don't Misdiagnose This Social Disease, It's Catching!"

What do the doctors have against Social Security? One objection declares that Social Security is a "statutory" and not a "contractual" arrangement. In other words, the worker has no guarantee as to what the final cost to him will be. Already costs have been increased, and further increases are sure if obligations are to be met. The doctors further contend that all benefits gained by Social Security can be had in an easier way by ordinary life insurance. Life insurance, we are told, rests on a proven financial basis, while Social Security mortgages the future, promises "phony money," invites inflation, and offers the savings of the thrifty to idlers and spenders. So say the doctors.

We confess inability to settle a question as complicated as this one. Our feeling, however, is that the doctors, who enjoy good incomes, may not feel the need for Social Security as keenly as some other people do. It would further appear that the writers of these articles apparently have little confidence in Uncle Sam to do what he, through Social Security, promises to do. Maybe the whole program is unrealistic, more costly than contemplated, inflationary. Even so, shall we not dare to believe that our own government will make every effort to correct defects and to do the good that Social Security purports to do? Is it not our common responsibility, one in which our doctors should share, to try to make our government trustworthy, helpful, yes, useful in doing God's work among us? We do not have the final answer, but we do invite our church leaders, our pastors, and our people to think deeply about this welfare problem and to try hard to find the solution that is God-pleasing and right for us all. After all, our nation's Social Security program is still in the experimental stage, isn't it?

HARVEST PROSPECTS FOR '56

As the year's crops are gathered in, our statisticians in the Department of Agriculture in Washington prepare their annual reports. While these reports are not yet complete, it is no problem to anticipate what they will be. In the over-all reckoning, this year of 1956 will be characterized as both "bad" and "good." Some large areas in the land have suffered severely. In the states from Texas northward through Nebraska and westward through Colorado and New Mexico, drought has exacted a heavy toll. In a good many other more widely separated areas, too, lack of rain has proven harmful to production.

On the other hand, what has been lost in stricken areas has been regained in other more favored ones. Corn, it is predicted by the Department, will be increased 4% over last year and 9% over the yearly average. Hay and potatoes will reach record high levels. Wheat will be below average but higher than last year and far from bad. The farmer is getting better prices for his hogs and fat cattle, not all that is his share, but still better than what he has been getting during the months.

The soil bank is in operation millions of dollars have been paid Some dust-bowl farmers will be abl leave virtually their entire farms and still have a sizable income f Uncle Sam. The government is hel to maintain price levels by buying surplus production that might glut market and depress prices. Efforts tinue to be made to sell surplus abroad.

There is much in the picture one might wish to change. At the s time, a fair appraisal will demand newed gratitude on the part of thoughtful Christian. Our worst i far from being anything like the found in many other lands, where lions live under the shadow of distressed by fear, want, and opp sion. God has been good to Amer and the mercies and blessings of constitute a greater call than eve our people to be grateful.

CONCERN FOR THE AGED

One of our best-known Washing physicians, Dr. Edward J. Stieglitz, been saying some things to his fe doctors about the care of the which some of us in the Church wo do well to hear. Noting the great crease of persons over 65 years of Dr. Stieglitz insists that the care the aged requires something more t disease prevention and an effort keep old people alive. What these o people need, says the Doctor, is s thing to give them a zest for liv which is in itself one of the very of all health measures. Keep happy by making them useful, they will be far less of a burde themselves or to society!

The doctor's suggestion is t timed and excellent. Our chur could do much to implement suc program. There are few places in ern society where our older people work so helpfully and happily as i average church. But, if this is t done, some understanding perso persons must lead the way. For job we nominate the busy pastor (can well use the help his older m bers might bring), plus the cooper and advisory help of the men on church council.

Here and There on the Christian Front

Edited by Raymond M. Olson

SKS COOPERATION IN ELFARE WORK

ie major weakness in modern social lfare work is "the serious lack of nt planning and coordination be- een public and private agencies," arion B. Folsom, Secretary of the epartment of Health, Education and elfare, told the National Conference Catholic Charities.

He said that social welfare in Amer- "is and must be the work of many ganizations, both private and public" cause "human welfare needs the best d the diversity that each can bring bear on it." "Much more time and ort should be put into planning and ordination at all levels—national, te and local," Mr. Folsom said. ut the point at which such planning d coordination can be of most value in the community."

He praised Catholic charities when said, "In many respects Catholics ve pioneered in social work precepts d practices—to the benefit of all so- l work. You have placed construc- e emphasis on correcting the causes need, on the restoration of people to lf-support, on the family unit as the cial core of life."

He asserted that government activi- s in social welfare should be twofold. irst, the various levels of government ould serve as a mechanism through hich the people act collectively in so- l welfare matters when the individ- l or collective private effort cannot t effectively. Second, the govern- ent's social welfare activities should designed, not to foster dependence, t to encourage individual self-reli- ce, initiative, and creative enterprise."

PIRITUAL GUIDEBOOK OR FLORIDA SCHOOLS

guidebook for public school teachers how to develop moral and spiritual lues in pupils by introducing these ecepts into regular classroom work s been released for distribution in orida, State School Superintendent homas D. Bailey has announced. The ide, which is tentative, was prepared a 21-member intercreedal committee that has been working on it for a year.

Mr. Bailey said it was being sent to county school superintendents. Schools that desire copies must request them. "The guidebook shows teachers how they can handle the question of moral and spiritual values without violating the law on the principle of separation of Church and State," he explained.

The guidebook lists "fundamental cornerstones" which can be taught. It also specifies "safeguards against denominational teaching in the public school classroom and against violation of any child's religious freedom." The guide also recommends that local advisory committees be set up to give local teachers "even more definitive" guidance than is possible at the state level.

KNS Photo

HUNGARIAN REFUGEES—This mother and her children, refugees from strife-torn Hungary, will remain at an improvised relief center established at Judenau, Austria, by the Austrian government until a more permanent home can be found for them. The center, which houses 900, was described as a "gaunt institutional building gutted by occupying troops before the Russian withdrawal from Austria." There is neither water nor heat at the center, and the refugees sleep on straw-covered stone floors. The Lutheran World Federation and the World Council of Churches rushed blankets, food, and other supplies here so that they would be on hand when the refugees arrived. The majority of the refugees are women and children. They were brought to the border by husbands and fathers, who then returned to continue the fight against their Soviet oppressors.

SAYS CHURCH UNION MUST INCLUDE CATHOLICS

The movement to unite Christian Churches is doomed unless it includes the Roman Catholic Church, the Rt. Rev. Hiyanirindu Lakdasa Jacob de Mel, Anglican Bishop of Kurunegala, Ceylon, said in an interview in Montreal. "No thought of union of Christian churches can ignore the Roman Catholic Church," he said, "but I see even the possibility of union ultimately with the great Church of Rome." "If we sincerely pursue the path of Christian union in obedience to Christ, some great act of God is bound to unite all Christian Churches," he added.

The bishop was in Montreal near the end of a two-month tour of all but the most northern of Canada's 28 Anglican dioceses.

Bishop de Mel said he also was interested in bringing together Buddhists, Moslems, and Christians. He saw this as possible "in the tolerant atmosphere of Ceylon where, although 63 per cent of the population is Buddhist and only nine per cent Christian, the Christian is recognized as a valuable citizen."

EASTERN ORTHODOX CHURCHES PLAN COOPERATIVE WORK

Plans for expanding the Christian education program of Eastern Orthodox Churches in this country on a cooperative basis were developed at a conference at Valley Cottage, N. Y. The meeting, first of its kind, was attended by 30 representatives of the Greek Orthodox Church in America, the Romanian Orthodox Church of America, the Russian Orthodox Church in North America, the Syrian Antiochian Orthodox Church of North America, the Ukrainian Orthdox Church of America, and the American Carpatho-Russian Orthodox Greek Catholic Church.

The participants took steps to strengthen Sunday school programs by setting up advisory cooperative committees on curriculum, publications, and information. Until now the Christian education activities of U. S. Orthodox Churches have been largely independent of one another.

The delegates agreed on a series of statements setting forth principles of Orthodox theology which, they said, must underlie their programs of Christian education. The statements deal with doctrine, liturgy, the religious growth of the child, Christian ethics, and the Bible. They will be used as a basis for the common education manual.

WORTHY OF NOTE . . .

Dr. Pitman B. Potter has been named to develop academic plans for the new School of International Service scheduled to open at American University (Methodist) in Washington, D. C., September, 1958. Methodist leaders have said that the school will become a center of Protestant training in the field of international relations and diplomatic service. . . . Nearly 1,500 Congregational Christian churches in large cities over the country will be surveyed to determine how well their practices of racial integration measure up to denominational pronouncements on the subject. The cities studied will be those with more than 50,000 population. . . . The Norwegian parliament, by a vote of 111 to 31, has agreed to eliminate from the constitution of 1814 a clause specifically prohibiting the Roman Catholic religious order, the Society of Jesus (Jesuits), from operating in Norway. The vote came after ten hours of discussion. . . . Delegates to the biennial convention of the Union of Orthodox Jewish congregations in America opposed the instituting of "mixed pews" in its synagogues. A resolution pointed out that traditional Jewish law requires the separation of men and women in the synagogue. The president of the Union, Moses I. Feuerstein of Brookline, Mass., said the institution of mixed pews is the result of the influence of the Christian Church on the Jewish synagogue.

RNS Photo

INTERRACIAL GROUP RECEIVED INTO LUTHERAN CHURCH—The Rev. Carl G. Sunwall, pastor of St. Paul Lutheran Church, St. Paul, Minn., presents certificates of baptism and church membership to an interracial group received by baptism and adult confirmation into the fellowship of the congregation. At his left is Miss Anna Wendell, field missionary of the Board of American Missions of the Augustana Lutheran Church. She assists in the intercultural and interracial program of the St. Paul congregation.

RNS Photo

METHODIST BISHOP CONSECRATED IN CONGO—Dr. Ralph E. Dodge, 49, of Ridgewood, N. J., is shown at his consecration at Elisabethville, Belgian Congo, as bishop of the Methodist Church for Central and Southern Africa. He is the first bishop to be elected by the African Central Conference which comprises Southern Rhodesia, the Union of South Africa, Angola (Portuguese West Africa), and Mozambique (Portuguese East Africa). The consecration service was led by Bishop Newell S. Booth (left), who was elected for African service by the Methodist Northeastern Jurisdiction (in the U. S.) in 1944, and Bishop Arthur J. Moore (second from left), of Atlanta, Ga. Assisting the bishops were representatives of each of the five conferences which make up the African Central Conference. The service was conducted in English and translated into Kiswahili. For the past seven years Bishop Dodge has been secretary for Africa and Europe of the Methodist Board of Missions.

INSTALLATION OF SEMINARY PROFESSORS

formation Day, 1956, was a festival nique importance at Luther Theo- cal Seminary, St. Paul. For the first e in the history of The Evangelical heran Church, four Professors of ology were installed at the same e. Dr. Gerhard E. Frost, the Rev. dric M. Norstad, Dr. Janis Rozen- and Dr. Edmund Smits were in- ted into their offices by Dr. Fred- A. Schiotz, president of the Church. service took place in St. Anthony k Lutheran Church with Dr. A. N. gness, president of the Seminary, ing as liturgist. Dr. Schiotz preached sermon.

he four new professors were elected The Evangelical Lutheran Church eneral convention in June of 1956. ee have previously taught at the inary, but not as faculty members ted by the Church.

r. Gerhard E. Frost was born in at Sheyenne, North Dakota, and graduate of Luther College (B.A.), her Theological Seminary (B.Th.) Princeton Theological Seminary Th.). He has served pastorates at hua and Whitefish, Montana, and liston, North Dakota. Since 1944 has been professor and head of the artment of Religion, as well as pus pastor, at Luther College. Dr. st was elected to the position of fessor of Practical Theology and an his work at the Seminary in Sep- ber.

he Rev. Fredric M. Norstad was in 1912 at St. Paul, Minnesota, is a graduate of St. Olaf College A.), Luther Theological Seminary T.) and Andover Newton Theo- cal Seminary (S.T.M.). He has a pastor at Marshalltown, Iowa a Chaplain in the U. S. Navy. e 1949, he has been director of plaincy services for the Lutheran lfare Society of Minnesota. During time he has been an instructor at gsburg and Northwestern Lutheran inaries, as well as at Luther Semi- y. He began his full-time professor- in Practical Theology in Septem-

Dr. Janis Rozentals was born in Kiegeli, Latvia, in 1904 and is a graduate of the University of Riga (Lic. Theol.). He has done graduate study in New Testament at the Universities of Leipzig and Marburg. He served as a pastor in Latvia from 1931 to 1944 and in a Latvian D.P. Camp in Germany from 1945 to 1948. He was director of chaplaincy service for the Lutheran World Federation in the U. S. and French zones of Germany from 1948 to 1950. Since 1950, Dr. Rozentals has been associate professor of New Testament and Greek at Luther Seminary and in September of this year became a full Professor in that field by virtue of his election by the Church.

Dr. Edmund Smits is also a native of Latvia. He was born in 1902 and is a graduate of the Latvia Conservatory, Riga (M.M.), and the University of Riga (M. Ph., Lic. Theol., Th.D.). Dr. Smits has taught at the University of Riga and Baltic University, and since 1950 at Luther Seminary as associate professor of Pastoral Theology. From 1948 to 1950 he was program director at the Lutheran World Federation study center at Imbshausen. Dr. Smits began his work as a full professor at the Seminary in September.

Left to right: Dr. J. C. K. Preus, Pastor Norstad, Dr. Rozentals, Dr. Smits, Dr. Frost, Dr. Rogness, Dr. Schiotz.

Below: The newly installed professors being congratulated by Dr. Jacob Tanner, Professor Emeritus, now a member of the faculty at Waldorf College, Forest City, Iowa.

Within the E.L.C.

INTERSYNODICAL WORK IN PARISH EDUCATION

At the annual meeting of the Lutheran Intersynodical Committee in Parish Education held recently in St. Louis, Missouri, Dr. S. White Rhyne, executive secretary of the Board for Parish Education of the ULCA was elected chairman, and Dr. Arthur Miller, who holds a similar position in the Lutheran Church—Missouri Synod, was elected secretary. The committee is an informal group representing the departments of parish education of most of the Lutheran churches in the United States. Representatives of The Evangelical Lutheran Church present at the St. Louis meeting were Dr. J. C. K. Preus, until recently the executive director of the Department of Christian Education; Dr. Sidney A. Rand, the new executive director; Prof. Carl R. Narveson of Concordia College; Dr. A. J. Tolo, Dows, Iowa; and the Rev. E. W. Nervig, Aberdeen, South Dakota. Dr. Tolo and Pastor Nervig are members of the ELC Board of Education.

The intersynodical committee concerns itself with matters of common interest to the Churches in the area of parish education. A sub-committee is presently working on a new translation of Luther's Catechism. A series of filmstrips on the Catechism has also been a project of the group. Just published is a new manual for adult instruction intended for use in the pastor's church membership class, together with a pastor's manual which provides teaching helps to be used in class work. The book, entitled "Preparing for Church Membership," has been written by Milton Albert Haker and edited by a committee of the intersynodical group.

YOUTH PUBLICATIONS OFFICE TO LOCATE IN MINNEAPOLIS

Offices of *One* magazine and *Youth Programs* will be united and relocated in Minneapolis, following recent action by the five synods participating in the Joint Youth Publications Council. The Rev. W. Gordon Smedsrud of the ELC is JYPC chairman and head of the call committee that is searching for an editor-in-chief of *One*.

PERSONS

The Rev. Harold J. Larsen, pastor of Calvary Lutheran Church in Tucson, Ariz., has accepted a call to establish a new congregation in Rapid City, S. Dak. He will begin this new work the latter part of January.

The Rev. Chester A. Oleson, who has served the parish at Bird Island, Minn. for the past eight years, will move to Halstad, Minn. on Nov. 28.

The Rev. Henry B. Kleinert will join the staff of Grace Lutheran Church, Eau Claire, Wis., on January 1. He will serve as youth pastor. Pastor Kleinert has been serving the parish at Black Earth and West Middleton, Wis. The Rev. Marcus Gravdal is senior pastor of Grace Church.

The Rev. Reuben Gornitzka, pastor of Central Lutheran Church, Minneapolis, began a daily five-minute devotional series on radio station WCCO on Nov. 12. This series is on the air Monday through Friday at 10:15 p.m.

DISTRICTS

Eastern

Eau Claire, Wis. An ELC pastor, the Rev. Russell T. Hendrickson, has joined the ELC Clergy Roster by transfer, and has accepted a call to serve as associate pastor of First Lutheran Church, Eau Claire. He started his pastorate on Nov. 26. The Rev. G. S. Thompson is senior pastor, and the Rev. Chr. S. Thompson is visitation pastor of First Lutheran.

Southern Minnesota

Hazel Run, Minn. The Rev. Melvin P. Kaatrud, who has served the Bergen and Hazel Run congregations as int im pastor, was given a farewell re tion the afternoon and evening of C 14. Each congregation gave Pas Kaatrud a generous purse.

St. Paul, Minn. Christ Luther Church has called the Rev. H. Haagenson of Woodville, Wis. as v tation pastor. Since 1946, Pastor H genson has been directing a number fund-raising programs and has ser as interim pastor in a number of

Who's Who In This Issue

GERTRUDE HANSON (Mrs. Hartman L. Hanson), whose Advent poem appears in this issue, is an active member of the League of Minnesota Poets. She is a frequent contributor to "Lutheran Herald."

Busy, young AL QUIE is a farmer, a state senator, and an active member of his church at Nerstrand, Minn.

EDNA HONG and MARY HINDERLIE are co-authors of "The Festival of Christmas." In spite of being busy mothers with large families, they have found time to make many delightful and thought-provoking contributions to ELC publications. Further excerpts from their charming little book will appear in the next three issues of the Herald.

The Rev. K. L. STUMPF, author of "Hong Kong," is originally from Germany. He spent many years in Shanghai as a lay preacher, and was forced to leave China with the other missionaries. He has since been ordained, and is now the Senior Representative of Lutheran World Service in Hong Kong.

DR. JORGENSEN HONORED—At a luncheon meeting on Nov. 8, the Board of Publica presented a certificate of recognition to Dr. H. E. Jorgensen for his seventeen year service as editor of "Lutheraneren" and news editor of "Lutheran Herald." The Rev. T Solem, chairman of the board (left) is shown presenting the certificate.

hes. The Rev. M. A. Egge is senior astor of Christ Lutheran.

outh Central

Des Moines, Iowa. Miss Elaine Thorn of Omaha, Nebr. was installed as arish worker and youth director of entral Lutheran Church on Oct. 21. t the present time, the church is uilding a much-needed parish hall nd educational unit. The Rev. H. Vm. Sorensen is senior pastor.

outh Dakota

Estelline, S. Dak. St. John's Lutheran hurch of Toronto, S. Dak. has erged with Trinity of Estelline. Trin- y Church is served by the Rev. E. A. ersagel.

alifornia

Northridge, Calif. After the last wor- hip service on Laymen's Sunday, the en of First Lutheran Church pre- nted a 1957 nine-passenger Ford sta- on wagon to Pastor Henry E. Erick- n and his family in appreciation of e fine work the pastor and his wife ave been doing.

NNIVERSARIES

Fiftieth at Missoula, Mont.

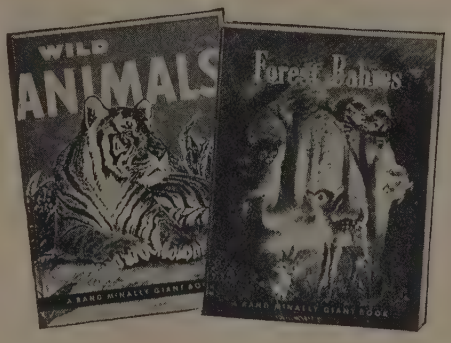
A feature of the fiftieth anniversary elebration at St. Paul's Lutheran hurch in Missoula, Mont. was the edication of a new parsonage by Dis- ict President Reidar A. Daehlin. For- er pastor O. M. Grimsby preached at e golden jubilee worship service on Oct. 7, and Dr. Odd Gornitzka of the utheran Bible Institute preached at e Service of Holy Communion and d the Bible Study conference which as held from Oct. 8 through 11. The ev. Glenn G. Husby is senior pastor the congregation, the Rev. Russell . Halaas is associate pastor, and the ev. H. C. Hjortholm is parish as- stant.

Eightieth at Stanwood, Wash.

Our Saviour's Lutheran Church of tanwood, Wash., the Rev. Carl E. L. ucky, pastor, observed its 80th anni- ersary on Oct. 21. At the morning orship service, District President H. . Foss delivered the anniversary ser- on and dedicated the new carillonic himes and organ improvements. The vening service consisted of an organ oncert by Mr. Edward A. Hansen, ean of the Seattle chapter of the merican Guild of Organists. The himes were presented to the church by

Give for Christmas

CHILDREN'S BOOKS



Rand McNally Giant Books

9½x12¾ inches

$1.00 each

WILD ANIMALS
by Anna Ratzesberger

The child learns all about the natural environment of the wild animals he may have met in a zoo. Ages 5x8. Illus. in color. **$1.00**
Code 31-9644

PILLOW TIME TALES

Fourteen famous nursery stories beautifully told and illustrated for children. The stories are just the right length for one before bedtime. For ages 3 to 7. **$1.00**
Code 31-9303

DANIEL BOONE
by Lilian Moore

Boys will love this story of hunter, trapper, Indian fighter Daniel Boone, beginning when he was a 10-year-old dreaming of owning his own rifle. Illustrations on each page. Ages 8-12. **$1.00**
Code 31-8733

FOREST BABIES
by Jean J. Parrish

A repeat of an old favorite, but in a new, "giant" format. Very appealing colored illustrations enhance this story of the young animals in the forest. Ages 4-7. **$1.00**
Code 31-8828

NATURE BOOKS BY J. W. LIPPINCOTT

LONG HORN, LEADER OF THE DEER

The story of a brave and handsome deer told in accurate and authentic detail. Written for ages 8 to 11, it gives an engrossing look at wild life to the age group that thoroughly enjoys out-of-door stories. Illustrated. **$2.00**
Code 31-9162

LITTLE RED THE FOX

Another American Wildlife Series book. This one tells of the cleverest of six fox cubs living in the woods of Oak Ridge. **$2.00**
Code 31-9130

GRAY SQUIRREL

The author, a distinguished naturalist, has the enviable ability of telling a story in a way most appealing to youngsters. The antics and adventures of Gray Squirrel and how he became a friend of Little Mose's uncle, Old George, make one of his finest stories. Ages 8-11. **$2.00**
Code 31-8964

Augsburg Publishing House, Minneapolis 15, Minnesota

Give for Christmas

PICTURE-STORY BOOKS (15c—25c)

MY BOOK ABOUT GOD by Judith Varga

A simple little verse about the gifts of God, just a few words on each page, with lovely full-color illustrations. A Wonder Book. 25c
Code 31-9189

MITKU by Constance and Andrew Burgess

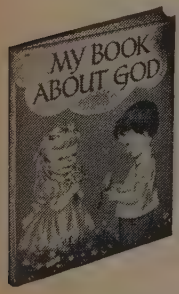
Far away in cold Alaska lives lucky little Mitku. When Ernak, the Bible teacher, came on dogsled to teach in the village church, he decided to stay at Mitku's home. This is a charming picture story for children telling about faraway mission posts. For ages 3-6. 20c; $2.00 a dozen
Code 22-330

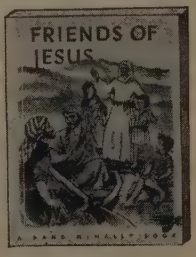
GOD IS GOOD by Mary Alice Jones

A beautiful religious picture book which shows the child how God plans for many wondrous things—the sun, moon, stars, baby kittens, and many loving people. Ages 3-7. 15c
Code 31-8920

FRIENDS OF JESUS by Mary Alice Jones

Easy stories for children to understand and grow to love. They tell of Jesus' friendship with familiar Bible characters. 15c
Code 31-8830





OUR BABY

A delightful little story about a new baby. Designed to make a child happy to welcome a new baby in his family. 25c
Code 31-9244

MR. MEYER'S COW

Sally Ann is a big black and white cow. It's fun to read of the happiness she brings to the children on the farm. 25c
Code 31-9197

From the Little Golden Library

The best of stories for the youngest listener and reader. Each page is illustrated in color or black and white. For ages 3 to 7. Sizes 6¾x8 inches.

PRAYERS FOR CHILDREN

A favorite Little Golden Book now has 22 prayers and lovely new pictures. 25c
Code 31-9337

CHRISTMAS CAROLS

Carols selected and illustrated especially for children. 25c
Code 31-8690

Augsburg Publishing House, Minneapolis 15, Minnesota

Mrs. Andrew L. Leknes in memory of her late husband, who was active in the affairs of the church and of the Josephine Sunset Home.

Fiftieth at Madison, Wis.

During the month of October, Trinity Lutheran Church of Madison, Wis. celebrated its fiftieth anniversary by a series of festival services. The guest preachers were the Rev. R. G. Bornwardt of Sioux Falls, So. Dak.; Dr. A. N. Rogness, president of Luther Seminary; Dr. F. A. Schiotz, president of the ELC; and the Rev. Myron Austinson, president of the Eastern District. The Rev. Ernest B. Steen is pastor of the congregation.

Fiftieth at Lunder Church

Lunder Lutheran Church near Glenville, Minn., A. C. Korsrud, pastor, celebrated its fiftieth anniversary recently. Guest speakers at the festive services included the Rev. E. R. Weeks of Hatfield; the Rev. A. L. Rustad of Faribault; Prof. Bert Narveson of St. Olaf College; the Rev. Nels Flugum of Forest City, Iowa; and Dr. Ignatius Bjorlee, former superintendent of the State School for the Deaf at Frederick, Maryland.

Ninetieth at Stoughton

First Lutheran Church of Stoughton, Wis., celebrated its ninetieth anniversary during the month of October. Guest preachers included Dr. F. A. Schiotz, Dr. A. N. Rogness, and two sons of the congregation—the Rev. Edward Gilbertson of Sisseton, S. Dak., and the Rev. E. M. Hegge of Eau Claire, Wis. In the last 75 years, only three pastors have served this church: T. H. Dahl, 1881-1903; M. H. Hegge, 1903-1936; and the present pastor, O. W. Stolen, since 1937.

OBITUARIES

Mrs. C. M. Larsen

Mrs. Thrina Swain Larsen, wife of the late Rev. C. M. Larsen, died on Oct. 5 at Madison, Wis., at the age of 91 years. Pastor and Mrs. Larsen served parishes in Nebraska, Iowa, Minnesota, Wisconsin, and at the School for the Deaf and Blind at Faribault, Minn. Mrs. Larsen is survived by two sons and three daughters.

Berger C. Dahl

Berger C. Dahl of Sioux Falls, S. Dak. died suddenly on Oct. 5 at the age of 41. He was active in Our Sa

r's Lutheran Church, and was serving chairman of the board of trustees at e time of his death. The Rev. How- d Blegen of Our Savior's officiated at e funeral services. Mr. Dahl is sur- ved by his wife and four children, his other, a sister, and a brother.

Marius Nybro

Mr. Marius Nybro of West Brighton, . Y. died on October 24 after a long ness. He was 64 years old. Mr. Nybro as an active member of Zion Luther- Church on Staten Island and his n, the Rev. Richard Nybro, pastor of inity Church in Hoboken, N. J., was dained there in 1952. The Rev. Or- Hansen, interim pastor at Zion, nducted the funeral service. Mr. Ny- o is survived by his wife, two sons, a ughter, and seven grandchildren.

CHANGE OF ADDRESS OF PASTORS

A. H. Amundson, Polson, Montana, 10- -56
Arlyn M. Anfinrud, St. Thomas, North kota, 11-15-56
Stuart Barstad, 1821st AACS Group, APO 5, New York, New York, 10-31-56
E. G. Burtness, 1803 N. Rockton Ave., ckford, Ill., 11-15-56
Donald D. Danielson, Ad. Com. Naval ng. Center, Bainbridge, Maryland, 10-31-56
John Colby, Box 123, Wawina, Minnesota, 7-56
M. S. Hansing, Hoyt Lakes, Minn., 11-15-56
A. S. Haugen, 621 14th Ave. S. W., chester, Minn., 11-1-56
Percival C. Lovseth, 42nd AAA Bn., Fort rson, Colo., 10-31-56
O. H. Olson, 1094 Douglas St., Prince orge, B. C., 10-15-56
R. M. Vordale, Wautoma, Wisconsin, 11- -56

NEWLY ORDAINED

Dar Roa, 4120 17th Ave. S., Minneapolis, nn., 11-4-56

ANNOUNCEMENTS

Wanted: Used pews in good condi- n. Please write Mr. Harry Watland, R. 3, Minot, N. Dak.

For Sale: Lac qui Parle Lutheran dies Aid Cookbook, 99 pages of ted recipes. Price—$1.50. Order from rs. Leonard Berglund, R.R. 2, Box , Dawson, Minn.

Wanted: Ten used black choir robes. rite First English Lutheran Church, dwood Falls, Minn.

The Wisconsin Historical Society uld like a minister's gown to go th the old-style ruffled and pleated ite collars. Please write Mrs. Ralph obs, Route 1, Verona, Wis.

35MM FILMSTRIPS FOR CHRISTMAS

AND ON EARTH PEACE — 30 frames color sale $5.00
A telling of the Christmas story based on the four gospels.

BABY IN THE TEMPLE — 16 frames color sale $5.00
Jesus taken to the temple for dedication. Suitable for small children.

BABY KING — 22 frames color sale $5.00
The Annunciation, journey to Bethlehem, birth of Jesus, visit of the shepherds and wise men. Suitable for small children.

CHILD OF BETHLEHEM — 35 frames B & W captions sale $5.00
The Annunciation through the visit of the shepherds. Real people are used in natural settings.

CHRISTMAS AROUND THE WORLD — 35 frames color 78 records sale $10.00 rental $ 2.50
Christmas customs throughout the world are portrayed. The narration is keyed to young children.

THE CHRISTMAS STORY — 37 frames color, script sale $6.50
This filmstrip has two carefully worked out scripts, one for children, one for youth and adults. IT IS AN EXCEPTIONAL FILMSTRIP FOR SUNDAY SCHOOL PROGRAMS, YOUTH GROUPS, OR CONGREGATIONAL MEETINGS.

HOLY NIGHT — 43 frames color 33⅓ record
Sale: Filmstrip $6.50 Sale: Record $2.50 Rental $2.50
This filmstrip begins with the Messianic prophecies, then recounts the events of the Nativity.

JOSEPH AND THE NATIVITY — 20 frames color sale $5.40
Joseph tells the Christmas story, from his point of view. Hymns and carols are included in this Christmas program.

JOY TO THE WORLD — 25 frames color sale $5.00
The Christmas story is told, with modern life application. Recitations and carols accompany the filmstrip.

THE OTHER WISE MAN — 36 frames color sale $7.50
Henry Van Dyke's legend; it begins at the time of the first Christmas, and ends at the time of the first Easter.

SONG THE SHEPHERDS HEARD — 28 frames color sale $5.00
The Christmas story, told especially for small children.

THE WISE MEN — 27 frames color sale $5.00
The story of the wise men, from the time they saw the star through their visit to Bethlehem.

CONCORDIA CHILDREN'S SERIES — Sale: $5.00 each

Christmas Joys	In Bethlehem's Manger
Emmanuel	O Holy Night
Gather 'Round the Christmas Tree	The Christ Child Comes to Christian Homes*

*This filmstrip comes with a 33⅓ record priced at $2.50

SALE

_____ $_____
_____ $_____
_____ $_____
_____ $_____
_____ $_____

RENTAL

Title	Alternate Title	Showing Date	Rental
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_____	_____	_____	$_____

I enclose $_____ Charge ☐

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Address _____

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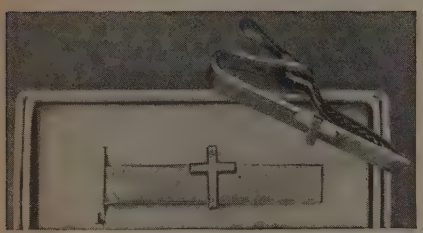
Give for Christmas

JEWELRY



"SHORTIE" TIE HOLDER

No. 8540—The clean simple lines of this "shortie" tie clasp make it a popular gift choice. Made with an alligator-clip to hold tie firmly in place. Gold plated. Gift boxed. For men or boys. **$1.10**

No. 2415

No. K602S

FAITH-HOPE-CHARITY BANGLES

No. K602S—Sterling silver "charm" for watch, bracelet, necklace, key chain, etc. Illustration is in exact size. **$1.38**

MUSTARD SEED BRACELET

No. 2415—Genuine mustard seed imbedded in clear lucite globe. Rhodium-plated link bracelet. Gift boxed. **$1.38**

"I AM A LUTHERAN" EMBLEMS

Colored Enamel on Rhodium Polished Base

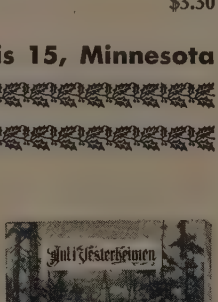
No. 3221—Lutheran Emblem and Chain. This distinctive and colorful emblem is done in black, red, white and dark blue hard-fired enamels on a durable rhodium polished base. 16-inch chain. **$3.30**

No. 3217—Lutheran Emblem Key Chain. This safety-catch style key chain with emblem is both attractive and useful. In flannel bag in a gift box. **$3.30**

Augsburg Publishing House, Minneapolis 15, Minnesota

Give for Christmas

A NORWEGIAN BOOK



JUL I VESTERHEIMEN

Edited by Herman E. Jørgensen

Always popular at Christmas among the Norwegian-reading groups is this collection of Christmas stories and articles, poems, photographs, art reproductions. Familiar, favorite authors will be found in this year's new edition. **$1.25**

Code 14-805

Augsburg Publishing House, Minneapolis 15, Minnesota

EVANGELISTS' SCHEDULES DURING DECEMBER

OSCAR C. HANSON
2-6 P-T-R Green Bay Circu
Mission to Ministe
Evening Services—Trinity Luth
Green Bay, Wisconsi
9-13 Preaching Missic
Yankton, S. D
Gerald Lygre, Past

ALLEN LEE
2-6 P-T-R Green Bay Circu

H. O. EGERTSON
2-9 Wolf Point, Mon
R. L. Okland, Past

CARL OPSAHL
2-6 Fergus Falls, Minneso
H. Muus, Past
9-13 Cottonwood, Minneso
E. L. Borg-Breen, Past

CONRAD M. THOMPSON
2-6 P-T-R Green Bay Circu
Mission to Ministe

G. S. HELGESEN
2-6 P-T-R Green Bay Circu
Mission to Ministe
9-14 Preaching Missic
Harmony, Min
W. G. Johnso

AGNAR S. TANNER
2-6 P-T-R Green Bay Circu
Mission to Ministe

T. F. GULLIXSON
2-6 P-T-R Green Bay Circu
Mission to Ministe

Parish Conservation Servic

(Formerly The Placement Service)

The Parish Conservation Service of T ELC serves many people each year. Re the listings below. They may be of value you or someone that you know. The mer of the propositions advertised have not be investigated and the Parish Conservati Service assumes no responsibility in t matter. Send your ads and communicatio to: The Parish Conservation Service of T ELC, 422 South Fifth Street, Minneapo 15, Minnesota. (Refer to ad number wh inquiring.)

FOR SALE

Farms

165 acre farm located in Glenville ar May be purchased on contract and immedi possession. 489-

Beautiful 80 acre dairy farm on edge town of 750 pop. in Central Minn. 2 bl from ELC church. 8 rm. house; city wa 20 milk cows; 50 tons of hay; 500 bu. c and all machinery with new surge milker. 489-

120 acre farm near Twin Cities. 27 ac very good pasture, balance is tillable. bldgs. modern; new 30 ft. silo. $15,000 c or terms to suit buyer at 4% interest, paya semi-annually. Possession 1/1/57 or soon 489-

201 acre farm in Winneshiek Co., Ia. Located 7 miles south of Spring Grove, Minn. acres under cultivation; good bldgs.; REA. ar a Lutheran church and on school bus te. 489-4A

240 acre farm located 4½ mi. from good vn and Lutheran church; ½ mi. from hard face road. 8 room house. A real buy at 5 per acre and terms can be had at 4% erest. 489-5A

omes

House for sale in small town in Ia. with age and extra lot. 489-6B

New 3 bedroom house; ½ basement; 1½ ths. Two miles N. E. of Marysville, Wash. mi. to ELC church. Lot is 100 ft. x 130 ft. 489-7B

FOR RENT

Unfurnished apt., 3 rooms, bathroom and nporch. Near Lake Calhoun. 489-8B

POSITIONS WANTED

Lady desires work in a bakery or in a e. Prefers Iowa, S. Dak. or Nebraska. 489-9D

HELP WANTED

An elderly man in N. Dak. needs a housekeeper. Home is all modern. 489-10F

Full time secretary for a church college in nnesota. Must be able to take shorthand d type at a fair rate of speed. 40 hr. week. 489-11F

Housekeeper wanted to take full charge of me with 2 girls, ages 11 and 8. Modern room house in a town of about 5,000. ite wages desired and age. 489-12F

Wanted elderly lady to live in with elderly ly in the country, as companion, in La osse Co., Wis. 489-13F

Openings for second cook, nurse and office ly in a Home for the Aged in Chicago, Ill. om; board; hospitalization and savings plan ered. Good transportation and located in quiet residential area. 489-14F

Medical doctor needed in the 2nd largest vn in county of Marshall, western Minn. fice space available. 489-15G

In Loving Remembrance

Memorial Wreaths—ELC

From October 8 through 12, 1956

avig, Miss Julia, Wendell, Minn., $5.
lvorson, Mrs. Nels, Larimore, No. Dak., $7.
lvorson, Oscar, Brandt, So. Dak., $4.
nsen, A. H., Hibbing, Minn., $3.
nson, Carl, Lyle, Minn., $10.
nson, Mrs. Carl A. H., Windom, Minn., $124.
nson, Emil E., Northwood, Iowa, $58.
slemo, Frank, Canby, Minn., $1.
wley, Mrs. C. B., Astoria, So. Dak., $63.
gvold, Mrs. J. N., Appleton, Minn., $128.
lstad, Gunda, Sioux Falls, So. Dak., $6.
llands, Dr. W. H., Fisher, Minn., $5.
ve, Robert J., Northwood, Iowa, $2.
isman, Mrs. Grace, Williams, Iowa, $15.
acson, Michael, Glenwood, Minn., $1.
rson, Albert, Stanhope, Iowa, $186.50.
hnson, Belle, Hanlontown, Iowa, $4.
hnson, John, Astoria, So. Dak., $97.
hnson, R. C., Hanska, Minn., $45.
hnson, Mrs. Mathea, Arkdale, Wis., $10.
rleson, Mrs. Elsie, Northwood, Iowa, $21.
rson, K. O., Canby, Minn., $2.
rson, L., Mabel, Minn., $1.
rson, Louis O., Boyceville, Wis., $3.
rson, Selmer, Cooperstown, No. Dak., $3.
e, Mrs. August, Volin, So. Dak., $9.50.
e, Christina, Lake Preston, So. Dak., $4.
rvick, Roger, Leland, Ill., $2.
thisen, Miss Christine, Tacoma, Wash., $7.
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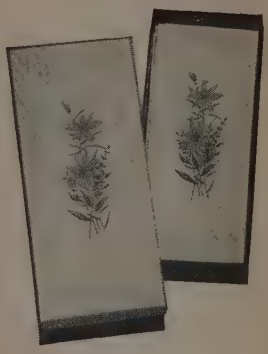

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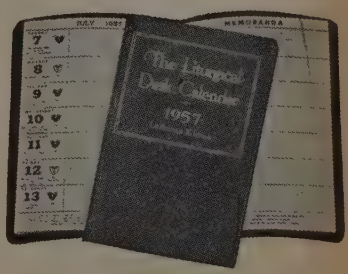

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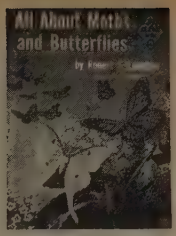

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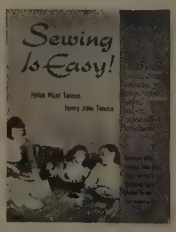

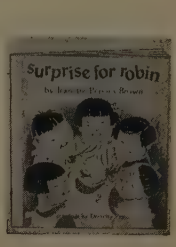

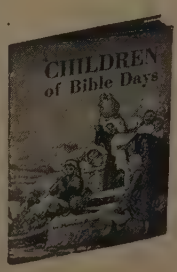

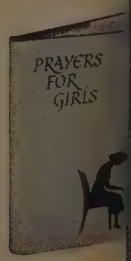

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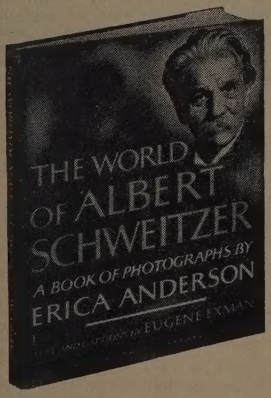

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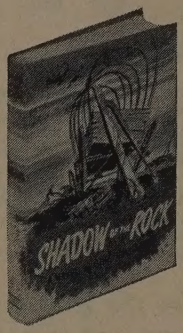

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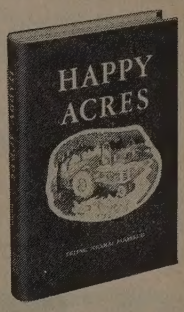

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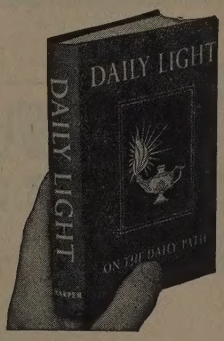

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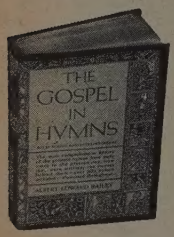

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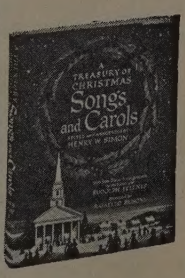

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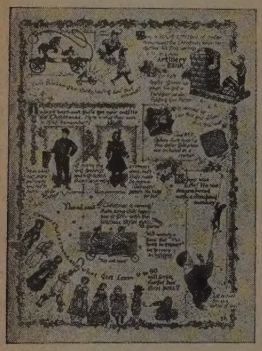

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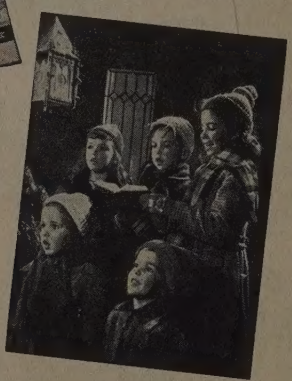

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